

Saints Peter and Paul Orthodox Church



25636 N. Mosiertown Rd Crossingville, PA 1641
Archpriest Fr. Daniel Mathewson – *Rector*
V. Rev. David Smoley – *Retired* **Lord's Day – 8-4-2019**
Parish phone: 814-734-3801 Find us on the Web at:
www.orthodoxcrossingville.org

GLORY TO JESUS CHRIST!

7th SUNDAY AFTER PENTECOST — **Tone 6. Holy Seven Youths ("Seven Sleepers") of Ephesus: Maximilian, Jamblicus, Martinian, John, Dionysius, Exacustodian (Constantine), and Antoninus (250). Martyr Eudoxia of Persia (362-364). Martyr Eleutherius of Constantinople (4th c.).**

PLEASE INCLUDE THESE OUR BROTHERS AND SISTERS IN YOUR DAILY PRAYERS: Those in need —, Fr. Samuel, Fr. Andrew, Fr. David, Fr. Anthony, Mat. Gail, Mat. Donna, Mat. Pirsilla, Anna, Weston, Eliza, Paul, Pearl, William, Joseph, Rich, Karen, John, Stavros, Nickolas, Timothy, Judy, James, Amanda, Damian, Delani, Jeremiah, Mary, Christine, Timothy, Andrew, Kati, Simeon, Debbie, Christopher The Homebound... Ann, Tanya, Richard, Ruth, William, Claudia Catechumens- Christian ... Travelers ... Kirmanichs Military servers... Greg ... Newly Departed —Theona Sekel, Helen Miller, Anna Anderson, Rodney Senyo, Josephine Olnvik, Marilyn Filipos, Irene Hoovler... Departed Orthodox Jeff, Catherine, John B., John S., Nickoli, Ann, Katherine, Vernon, Paul, James, Andrew, Peter, Paul, Margaret, Michael Mary Ann, Timothy... Special requests... Gilbert, Joanne, Phyllis, Richard, Jeniene, Anthony, Ian, Paul, Daleen, James, Sean, Liam, Bill, Wesley, Zera, Kim, Jim, Margaret, Loren, Nick, Russell, Julia, Shelby, Janet, Mareen, Lynn, Jarrod, Zach, Rod.

HOLY HYMNS:

Tone 6 Troparion (Resurrection)

**The Angelic Powers were at Thy tomb;
the guards became as dead men.**

Mary stood by Thy grave, seeking Thy most pure body.

Thou didst capture hell not being tempted by it.

Thou didst come to the Virgin, granting life.//

O Lord, Who didst rise from the dead, glory to Thee.

Tone 4 Troparion (Holy Seven Youths of Ephesus)

**Thy seven holy martyrs, O Lord,
through their sufferings have received incorruptible crowns
from Thee, our God. For having Thy strength they laid low
their adversaries, and shattered the powerless boldness of
demons.// Through their intercessions, save our souls!**

Tone 6 Kontakion (Resurrection)

**When Christ God the Giver of Life,
raised all of the dead from the valleys of misery with His
mighty hand, He bestowed resurrection on the human race.//
He is the Savior of all, the Resurrection, the Life, and the God
of all.**

Tone 4 Kontakion (Holy Seven Youths of Ephesus)

**The Seven Holy Youths renounced the perishing comforts of
this world, preferring the eternal things of Heaven.**

**They were incorrupt after death and rose from the dead
and buried the snares of the devils.// O Faithful, let us then
honor them, singing a hymn of praise to Christ!**

Tone 6 Prokeimenon

**O Lord, save Thy people, and bless Thine inheritance! (Ps
27/28:9))**

**v: To Thee, O Lord, will I call. O my God, be not silent to me!
(Ps 27/28:1)**

Tone 6

Alleluia, Alleluia, Alleluia!

**v: He who dwells in the shelter of the Most High will abide in
the shadow of the heavenly God. (Ps 90/91:1)**

**v: He will say to the Lord: "My Protector and my Refuge; my
God, in Whom I trust." (Ps 90/91:2)**

HOLY SCRIPTURE:

Romans 15:1-7 (Epistle)

We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, "The reproaches of those who reproached You fell on Me." For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope. Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ. Therefore receive one another, just as Christ also received us, to the glory of God.

Matthew 9:27-35 (Gospel)

When Jesus departed from there, two blind men followed Him, crying out and saying, "Son of David, have mercy on us!" And when He had come into the house, the blind men came to Him. And Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith let it be to you." And their eyes were opened. And Jesus sternly warned them, saying, "See that no one knows it." But when they had departed, they spread the news about Him in all that country. As they went out, behold, they brought to Him a man, mute and demon-possessed. And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, "It was never seen like this in Israel!" But the Pharisees said, "He casts out demons by the ruler of the demons." Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Holy Actions:

+Missions Team Meeting Friday, August 9th 5:30pm Akathist to St. Herman – Potluck dinner – Meeting at parish hall

+Our Church School program needs your help – Training for the Level One CGS Training will be held Aug. 12-16 at St Tikhon's Seminary – Housing and Food are provided. Contact Fr. Daniel or Autumn Bicko for more details.

SUMMER SCHEDULE

Holy Transfiguration

Mon. Aug. 5th - Great Vespers 7pm

*Tue. Aug. 6th - Pilgrimage to Holy Transfiguration Monastery,
Elwood City, Penn. 9:30 am Liturgy*

Holy Dormition of the Theotokos

Wed. Aug. 14th - Great Vespers + Akathist to the Theotokos - 7pm

Thurs. Aug. 15th - Divine Liturgy - 9:30am

Wed. Aug 21 - Daily Vespers 7pm

Sun. Sept. 22nd - Beginning of our Church School

*Sun. Sept. 29th - Bethesda Children's home presentation - at CH
Harvest Festival - Sat. October 19th*

HOLY WORDS:

Hopko on the Cross of Christ

An excerpt from a commencement address at St. Vladimir's Seminary in 2007, given by Fr. Thomas Hopko. It is deeply worthy of conversation. I first posted this back in June, 2007, when it was "new." That which is true is always new and timeless.

...I can tell you that being loved by God, and loving Him in return, is the greatest joy given to creatures, and that without it there is no real and lasting happiness for humanity.

And I can also tell you, alas, that such loving is always a violent, brutal and bloody affair.

The God who is merciful and gracious, longsuffering, and abounding in steadfast love and faithfulness, who gives us his divine life and peace and joy forever, is first of all the Divine Lover who wounds His beloved, and then hides from her, hoping to be sought and found. He is the Father who chastens and disciplines His children. He is the Vinekeeper who cuts and prunes His vines so that they bear much fruit. He is the Jeweler who burns His gold in His divine fire so that it would be purged of all impurities. And He is the Potter who continually smashes and refashions and re-bakes His muddy clay so that it can be the earthen vessel that He wants it to be, capable of bearing His own transcendent grace and power and glory and peace.

...I learned that all of these terrible teachings of the Holy Scriptures and the saints are real and true. And so I became convinced that God's Gospel in His Son Jesus is really and truly God's final act on earth. It is the act in which God's Word is now not simply inscribed in letters on pages of parchment, but is personally incarnate as a human being in his own human body and blood. And so I became convinced of the truth of all truths: that the ultimate revelation of God as Love and the ultimate revelation of humanity's love for God, are to be found in the bloody corpse of a dead Jew, hanging on a cross between two criminals, outside the walls of Jerusalem, executed at the hands of Gentiles, by the instigation of his own people's leaders, in the most painful, cursed, shameful and wretched death that a human being — and especially a Jew — can possibly die.

So to the measure that we are honest and faithful, and try to keep God's commandments, and repent for our failures and sins, we come to know, and to know ever more clearly and deeply as time goes by, what we have learned here at St. Vladimir's. We come to know by experience that the Word of God (*ho logos tou theou*) is always and necessarily the word of the Cross (*ho logos tou stavrou*). And — in language befitting a commencement ceremony at an Orthodox graduate school of theology — we come to see that true theologia is always stavrologia. And real orthodoxy is always paradoxia. And that there is no theosis without kenosis.

Theology is stavrology and Orthodoxy is paradox: the almighty God reveals Himself as an infinitely humble, totally self-emptying and absolutely ruthless and relentless lover of sinners. And men and women made in His image and likeness must be the same. Thus we come to see that as there is no resurrection without crucifixion, there is also no sanctification without suffering, no glorification without humiliation; no deification without degradation; and no life without death. We learn, in a word, the truth of the early Christian hymn recorded in

Holy Scripture:

*If we have died with him, we shall also live with him;
if we endure with him, we shall also reign with him;
if we deny him, he will also deny us;
if we are faithless, he remains faithful — for he cannot deny himself. (2Tim 2.11-13)*

According to the Gospel, therefore, those who wish to be wise are constrained to be fools. Those who would be great become small. Those who would be first put themselves last. Those who rule, serve as slaves. Those who would be rich make themselves poor. Those who want to be strong become weak. And those who long to find and fulfill themselves as persons deny and empty themselves for the sake of the Gospel. And, finally, and most important of all, those who want really to live have really to die. They voluntarily die, in truth and in love, to everyone and everything that is not God and of God.

And so, once again, if we have learned anything at all in our theological education, spiritual formation and pastoral service, we have learned to beware, and to be wary, of all contentment, consolation and comfort before our co-crucifixion in love with Christ. We have learned that though we can know about God through formal theological education, we can only come to know God by taking up our daily crosses with patient endurance in love with Jesus. And we can only do this by faith and grace through the Holy Spirit's abiding power.

--Fr. Stephen Freeman